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STAFF:

W. J. SHANKS. - *Managing Editor*

HERBERT M. MOWAT, E. HOLTON BRITTON
CHAS. J. CAMERON.

Secretary-Treasurer. JNO. S. SKINNER.

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Matter for publication should be addressed to W. J. SHANKS; Business letters to J. S. SKINNER, P.O. Drawer 1146, Kingston, Ont.

The Editors must be acquainted with the name of the author of any article, whether local or literary

THE attention of foot-ball players is directed to a communication which appears in this issue relative to the interests of the game. It contains some good suggestions, and offers advice, which, if acted upon, would not only tend to the development of a wider interest in the game, but would undoubtedly foster an inter-collegiate spirit, which we would like to see introduced into Canada.

THE officers of the Gymnasium Club have secured the membership fee (fifty cents) from about forty students, and have incurred, for apparatus, &c., expenses amounting to more than is covered by the fees. Notwithstanding this, and the fact that the apparatus handed over by the A.M.S. has been utilized as far as possible, further equipment is still needed to render the Gymnasium even moderately efficient. Some have gone so far as to say that, to a college, the Gymnasium is as important an adjunct as the

Library. Without expressing our opinion on this point we wish to impress upon the minds of the students the fact that some such means of training for the body is essential. The main object of a University career is no doubt the systematic discipline of the mental faculties, but in the pursuit of the latter the relation and interdependence of mind and body are too often overlooked, the result being, that the former never attains its highest development, because the latter has been so neglected as to be unable to supply the mind with the vitality required for its active exercise.

It is not too boastful to say that the undergraduates of Queen's represent a higher type of muscular manhood than is found in any other college on the continent. This may be, and probably is, due to the peculiar climatic advantages which Canada possesses, but even though the material is plentiful we regret to say it is largely undeveloped. We have but few finished athletes in our midst, and, while we deprecate the undue prominence given to muscular training in many colleges, we are at the same time led to express the hope that with the present facilities for instruction, the reputation of Queen's will not suffer in this respect.

THE art of public speaking is one worthy of acquirement, and yet it would seem, from the number of those who are earnestly striving after the accomplishment, as if effective oratory was no longer recognized as a talisman of worldly power. To those among ourselves who are preparing for the pulpit, the bar, or public life in any form,

we would suggest the advisability of a more systematic culture, while at College, of the powers which are to be brought into such prominence in after life. No treatises on elocution will enable a novice in public speaking to overcome the timidity peculiar to first attempts, and the present is the golden opportunity for acquiring the confidence and ease of address, which are the first requisites in platform oratory. Besides mere attention to the voice, gesture and manner, (details of paramount importance to the finished speaker), a person cannot expect to become skilled in extempore delivery until he has time and again measured weapons with his opponents in friendly debate, and become accustomed to having his arguments probed with merciless criticism.

We have within our University just the training school needed, in the weekly debates of the Alma Mater Society. This Society has wisely made the debates the principal feature in its meetings, and of the success which has attended those held in the past it is not necessary for us here to speak. The interest taken in these meetings, however, might be considerably enhanced, were there a larger attendance of members of the Society; and more carefully chosen subjects of debate. Notwithstanding these deficiencies, the debates are a credit to the Society, and are highly prized as a means of improvement by an increasing number of the undergraduates. We observe with regret, however, that many students habitually neglect the meetings of the Society, and we are persuaded that their own interests should suggest a more frequent attendance.

ONE of the peculiarities of College life is the fondness for College songs developed by all students alike. Youths, who never sang in their lives before, as soon as they don the cap and gown, and become imbued with the spirit of College life, appear

to suddenly acquire a taste for singing, and their voices may be heard loudest in rendering the songs which echo through the Academic halls. The force of association may have much to do with this, but the main reason is, doubtless, the craving for variety, which the best students necessarily feel at certain times. The harder the work the greater the rebound when it is over, and no species of recreation seems to furnish such immediate results as a rousing chorus joined in by all the students. Any one who is at all familiar with College routine will understand this fact.

Our object here is not to unduly criticize this natural flow of animal spirits, but rather to encourage its continuance, and at the same time to suggest the employment of respectable College music in place of the doggerel which is usually the students' vehicle of expression.

We are glad to observe that a new College song book is in process of compilation by Mr. Orville Brewer, of Chicago. This publication will contain the words and music of the best college songs in existence, and it is undertaken with a view to elevating the class of college music in general. In this book the songs, together with the music, are to be the production of college students, *i.e.*, they are to be original, and as no less than fifty of the leading colleges in the United States and Canada have been invited to contribute to its pages the musical gems of each respectively, it may confidently be expected to surpass all former efforts in this direction. Each of the fifty colleges mentioned is allotted space for *four* songs, and as Queen's is included in this number, we hope the originality of our students will be exercised to the extent desired. We are of the opinion that the creation of a distinctive class of college music, worthy of being produced before a critical audience, is a laudable ambition for college-men in general, and in a large de-

gree more appropriate for the performances of a College Glee Club than the selection of operatic or other high-class music.

THE decision of the Privy Council in England that the Quebec Legislature had not the power to amend the act under which a Board of Trustees administered the Temporalities Fund of the Presbyterian Church, has created quite a flutter among certain classes in the community. Some supposed the decision to mean that the fund was to go into the pockets of the Stalwarts, who call themselves "the Church of Scotland," on the same principle with which the three tailors of Tooley Street styled themselves "the people of Great Britain." The same gentlemen were also to get the Widows' and Orphans' Fund. And why not? They have as much right to the one Fund as the other. Here are seven or eight clergymen who never owned the Temporalities Fund, who had only a life interest in it, (which life interest was religiously preserved by the Act of Union), claiming the whole sum, and declaring that twelve-thirteenths of their brethren shall not receive a cent of the Fund unless they bow to the minority in the perpetuation of the memory of old-world feuds in Canada. The decision was also supposed by some wiseacres to hand over Queen's College to the same select body! Others wrote that it meant the dissolution of the Union. One editor affirmed that "the work of church-making in this respect has suffered early annihilation." And more journalistic rubbish of this type has found its way into the public press, sometimes too with the pious ascription, *Laus Deo!*

What then does the decision mean? Speaking with submission, as the text has not yet reached Canada, simply this: That the lawyers whom the Church consulted were mistaken. The Synod wished to go

to the Dominion Parliament for legislation, but the lawyers said that the Provincial Legislatures had jurisdiction in the matter, and to these Legislatures accordingly the Synod's committee went. When they reported their action, the Synod still desired a Dominion Act, but it was too late. The Minister of Justice had sanctioned the Provincial Acts as constitutional, and to have then passed a Dominion Act covering the same ground, would have been to stultify himself and invade what was believed to be the region of Provincial law-making. The Synod would have had less difficulty in getting legislation from the Dominion than from the separate Provinces. There will be still less difficulty now, for the Union is an accomplished fact and has been so for years. On the faith of it new arrangements have been made, new contracts entered into, new endowments secured, and to disturb these is an impossibility. Notice has accordingly been given in the *Gazette* that acts are to be sought at the approaching session of the Dominion Parliament to accomplish what every one thought had been already accomplished. To imagine that there will be any difficulty in getting this legislation would be to imagine that there is no sense of justice in the House of Commons, and to forget that there are half a million Presbyterians in Canada.

❖SCIENTIFIC❖

* In this column the JOURNAL will occasionally publish brief articles on popular scientific subjects.

THE STRUCTURE OF THE EYE.

THE eye is an assemblage of lenses which concentrate the rays emanating from external objects on a delicate tissue of nerves, the *retina*; there forming an exact image or representation of the object perceived. By the vitality and particular structure of the retina the impression is conveyed to the brain by the optic nerve, where it is analyzed and distinguished from all other sensations entering by other channels. Generally speaking, the eye is spherical, but the front is considerably more prominent

than the corresponding portion of the sphere. The eye consists of three chambers filled with media of perfect transparency, whose refractive powers differ somewhat among themselves, but none are greatly different from pure water. The first media which fills the anterior chamber is called the aqueous humor, and consists chiefly of pure water holding in solution a little common salt, gelatine and traces of albumen. Anteriorly the humor is bounded by the cornea, which is not spherical like the rest of the eye, but ellipsoidal, having a form calculated for preventing spherical aberration. Posteriorly is the iris, an opaque colored screen, composed of muscular fibres by which the aperture through its centre, called the pupil, is enlarged or contracted according to the intensity of the light. In the human eye the pupil is circular, but in the eyes of some animals, there is a special adaptation to the habits of the animal, the pupil being elongated horizontally for those that graze, and vertically for beasts and birds of prey. The changes in the size of the pupil are involuntary, and may be readily observed by placing one's self before a glass and observing the effect when the intensity of the light is varied. The crystalline lens is a double convex lens having a greater refractive power than the aqueous humor. It increases in its density from its edge towards the axis, which is as effectual in preventing spherical aberration as an increase of curvature near the axis. The posterior chamber, which occupies by far the greater part of the eye, is filled with the vitreous humor, differing very little from the aqueous; both of them in their consistency resemble the white of an egg. Back of the vitreous humor is the retina, a net-like expansion of nerve, on which the images are depicted for the purpose of vision. When an image is formed by a lens, as the object recedes, the image approaches, and *vice versa*; so that in order to keep a distinct image on the screen, either the screen must be moved or the convexity of the lens altered. In like manner, since we can see distinctly at various distances, there must be a power in the eye, either by changing of curvature, or length of axis, or more probably by both combined, of adapting itself to the change of distance. We are at least conscious of some muscular effort, whenever we change considerably the adjustment of the eye for different distances. The eyes of animals are adapted, in respect to their refractive power, to the medium which surrounds them. The human eye being fitted for seeing in air, is unfit for distinct vision in water, since its refractive power is nearly the same as that of water, and therefore a pencil of parallel ray from water entering the eye, would scarcely be conveyed at all.

Though we have two eyes, and two images are formed on the retinas, we have the impression of a single image; this is one of the many instances in which we have learned by experience to refer two or more sensations to one thing as the cause. In case the eye becomes turned by accident, or done as an experiment, the two images fall on different parts of the corresponding eye, which gives the appearance of a double object. There is one spot on

the retina which is entirely destitute of sensibility, and is hence called the *punctum caecum*; it is that at which the optic nerve enters the eye. In cases where persons are unable to see an image distinctly, they have to assist their sight with glasses. One form of defect is long-sightedness, which is due to the eye gradually losing its convexity, so that parallel rays are not conveyed to a focus on the retina. An object near the eyes gives an indistinct image, but objects at a distance are seen distinctly. To enable long-sighted persons to see an object at a short distance, about seven inches, or to read a book, etc., they require convex lenses, which supply the want of convexity. In short-sightedness we have the opposite condition to long-sightedness; there is too great a convexity of the eye. Short-sighted persons cannot see an object distinctly unless held close to the eyes, an object a few feet from them looks blurred and indistinct. Concave lenses are required to neutralize the excess of convexity. As a person grows old one of the many changes throughout the body occurs in the eye; the eye-ball tends to flatten, rendering it necessary for those with natural sight in time to use convex lenses in order to restore their normal sight; but the eye of the short-sighted person likewise becoming flattened, brings it nearer the normal condition; and as a consequence a person who is short-sighted when young, after attaining middle age, requires less powerful glasses and some can even dispense with them entirely.

When objects are near we judge of their relative distance by the inclination of the optic axes to each other. The greater that inclination is, or, which is the same thing, the greater the change in direction of an object, as it is viewed by one eye, and then the other, the nearer it is. When objects are very near we judge of their distance by the divergence of the rays which enter one eye alone. The distances of known objects are estimated by the visual angle which they fill, we having by experience learned to associate together their distance and their apparent, that is, angular size. Yet our judgment of objects, and more so if they are distant, is influenced by their clearness or obscurity. Distant mountains look quite near when the atmosphere is clear, but when hazy they seem to be at a greater distance from the beholder. Our judgment of distances are more accurate where we have intervening objects; most people must be acquainted with the apparent difference of a given distance on the water and on the land. Similarly the moon looks larger than ordinary when on the horizon, because we judge it by the intervening object. To prove that it is no larger, make a paper tube just large enough to enable you to see the whole of the moon through it, then by examining the moon in its different altitudes, you will discover that the diameter remains the same.

J. M. D.

✧ LITERARY ✧

THE GARDEN OF THE VILLAGE PRIEST. A RURAL BALLAD.

I KNOW a priest in the country who owns a little garden.

In the priest's garden there are strawberries, peonies and pansies. The strawberries are fragrant, the peonies

are red-faced like fat gossips, and the pansies have little griffin-like prizes.

I ate a strawberry and plucked a pansy.

The peony seemed to say to me

—And I, do you forget me?

And I seemed to reply to her

—You look like a kitchen maid, and do not know how to cook.

The strawberry was exquisite. I stuck the pansy into my button-hole.

In the priest's garden there are sandal alleys,

Sand is the waxed floor of a garden. I prefer walks less carefully kept, where the grass wanders freely, where the poppies, with their red caps, stroll about like rowdies as they are! where a host of surprises are to be seen; honeysuckles with little pink fingers, briars with the blackberries that are so good, and eglantines with mossy buds, and the red fruit of which sour wine is made. There are labeled pear trees, there are muscat grapes, there are dwarf apple trees

In the priest's garden there is a shrine painted blue and studded with little yellow stars; in the shrine there is a holy Virgin; at the feet of the holy Virgin is a chest inscribed: *For the poor*. There are peach trees and two apricot trees; there are—on my faith, there is everything in the priest's garden!

For everyone can visit the priest's garden—a garden without an equal in the whole village—on one condition, however; he shall take a fruit, pluck a flower, and drop an alms into the little chest.

I had eaten the fruit, I had plucked the flower; I now dropped a little sou into the box for the poor.

In the priest's garden is an arbor, and beneath the arbor a bench, where sat Mademoiselle Therese, the niece of the priest.

—Is that you, Monsieur Valentine?

I took Therese's hand and kissed it. She did not resist.

In the priest's garden there are birds. In the spring-time the birds sing of love; they twitter from early dawn, they brood in the trees, they hop about in the grass, they peck for seeds, they are joyous and full of song.

I said to Therese:

—How delightful a spot this is!

She looked into my eyes and began to smile; then in her turn taking my hand, she laid it on her bosom, and said:

—Feel how my heart beats!

In the priest's garden I forgot the whole world, the necessities of life, the sufferings of the body, the political affairs which were then turning the village upside down; and I looked at Therese, so fair, so good, so sweet, and

loving me so dearly! She was an orphan; her uncle, the priest, had taken her in, and was spoiling her, the good old man!

—Therese, I love thee!

And I kissed her hands and gazed deeply into her eyes, and I was so happy, so happy, that I did not see the wicked peasant watching us over the hedge.

In the priest's garden one cannot be hidden; it extends to the church on one side, and on the other it is separated from the adjoining highway only by the hedge of hawthorne behind which the peasant was watching us.

But why hide ourselves when we love each other? Love is a victory, and it must be proclaimed.

The peasant told all to the priest.

—They were alone, said he; they kissed each other.

The priest replied:

—Jean Pierre, I had entrusted them to the good God and the Virgin Mary! They were not alone, my friend. What they have done, God has permitted.

Jean Pierre bowed his head, and retired in confusion.

The priest entered his garden and came to find us.

—Do you wish to become my child? said he.

I fell upon his neck; Therese wept.

The priest, deeply moved, regarding us, murmured:

—Is it then, indeed, a good thing to love the creature? As for me, I have loved none but the Creator.

I shall remember all my life that in eating a strawberry, plucking a pansy, and giving a sou for the poor, I found happiness in the garden of the village priest.—*Translated from the French of Lemercier de Neuville.*

A LAMENT.

SCATTER the withered leaves,
Wild wind and dreary.

Chant round the dripping eaves
A *miserere*.

Summer is gone and fled,

And with its roses

She, who now with the dead

Gently reposes.

Yet, when the water grim

Flies from spring's shadow,

When the field daisies prim

Nod in the meadow.

Summer once more will bring

Sunshine and flowers

Flora again will sing

In garden bowers.

But in my lonely heart

Winter is ever;

Sorrow shall ne'er depart,

Never, ah never.

—Selected.

CONTRIBUTED.

*We wish it to be distinctly understood that the JOURNAL does not commit itself in any way to the sentiments which may be expressed in this department.

THE DEMONSTRATOR OF ANATOMY.

To the Editor of the Journal

SIR.—When I came here last fall to enter upon the study of medicine I was very fresh indeed—I had many things to learn, and in many respects I had to be undeceived as to my preconceived notions. Let me give you an example. I saw in the calendar that there was in connection with the College a Demonstrator of Anatomy. I was told that the duties of this functionary were, to be present in the dissecting-room, to show the students how to dissect, to help them out of their difficulties, and to give them oral examinations upon what they had dissected. I was green enough to believe all this. I have been here now nearly four months, and, although I have been in the dissecting-room nearly every day, I have seen the Demonstrator there but once, and have never received any assistance or information from him. My case is the case of many others. These remarks do not apply to the student demonstrators. We all have received much kindly advice and valuable assistance from them. I suppose I am still very fresh, for I have come to the conclusion that the Demonstrator is merely an ornamental appendage to the College, whose duty and pleasure no doubt is to receive the fees of the students.

My reasons for asking you to publish this are that I may learn whether I have been correctly informed as to the Demonstrator's duties, and, if so, that he may be awakened to a sense of his duty; or that the Faculty may see the advisability of procuring another. FRESHMAN.

COLLEGE SERVICES.

THE College services, held in Convocation Hall every Sabbath afternoon, have been well tested, and though for a time they have excited considerable discussion, they now meet with the hearty approval of every student. It is scarcely worth noticing the animus manifested toward them by some of the clergy in the city and neighbourhood. Such intolerance might meet with favour in the days of the Inquisition or the Star Chamber, but cannot stand in the light of the religious liberty and Christian charity of this progressive age. The prime object of these services is to benefit the students, and in this respect they are meeting with abundant success, as the experience of scores of students will testify. The services of leading ministers in all denominations, who have sufficient Christian liberality to occupy a University platform, are being secured. In this way the pulpit talent of the land is brought before the students, and thus in a College course a student reaps all the advantages of having visited most of the leading cities and towns, and having heard distinguished preachers, without any of the expense. This system, too, prevents students who are looking forward to the

ministry themselves, from copying the style of any particular preacher. If one day a student becomes enthusiastic over the discourse and style of some eloquent speaker, and resolves to make him his model, in a short time he is presented with a totally different style of a man with whom he is equally delighted. Thus it goes on until the embryo preacher is forced to the conclusion, "*I must just be myself.*" Some have said that little spiritual benefit will accrue to the students from these sermons, inasmuch as they will listen to them as critics rather than as souls hungering for the Bread of Life. This is simply not true as a matter of fact, for students have testified over and over again to the spiritual blessings they have received through this or that or the other discourse. One can understand this who knows the Christian character of the sermons generally preached and most universally appreciated. They are not mere attempts at frothy oratory or gilded nothingness. On the contrary, they have, for the most part, been a clear and forcible exposition of the grand fundamental truths of religion—a personal God, a crucified and risen Saviour, and a life of faith. Is it any wonder, then, that students listening to such discourses should lay aside the proud spirit of criticism and assume the humble attitude of devout and earnest worshippers? These discourses, coming from men of all denominations, will do much to remove sectarian bigotry and narrowness, and thus hasten the day of universal brotherhood. We cannot have too much of that "sincere milk of the Word," by which we may grow to the fulness of the stature of Christian manhood. D.

FOOT-BALL.

PERHAPS the only game that is played to any extent in our Canadian colleges and schools is foot-ball, and yet we feel that, although this is true, it is not indulged in with that vim and spirit which ought to characterize any amusement intended to develop the physique, and at the same time strengthen the bonds of friendship existing between students.

Although at this season foot-ball may appear out of place, yet is it not proper that we should endeavour, if possible, to excite more interest in the game, so that by the time the next foot-ball season opens we will feel that it is really worth while going at it in earnest, both for the physical good it may afford us, and because we have the reputation of our respective colleges to sustain.

In suggesting the following, we don't take to ourselves the credit of originating the idea of forming a "Dominion Intercollegiate Foot-Ball Association," although we may propose a somewhat different arrangement to that suggested by others who have hinted the advisability of forming such an organization. The plan we have to suggest is this, viz.: That an association be formed bearing the title mentioned above, to which all University, College and school clubs in the Dominion may be admitted on payment of an annual fee; that there be an eastern and western section of the association, the latter to include

Cohourg and all clubs westward, and the former those east of the same place; and that at some leading centre in each section the final ties of the respective sections be played off, and the representative team from each section play off the final tie at some intermediate point. For the latter, or final games, we would suggest that an annual championship cup be offered. As centres where these ties might be played we would mention Toronto for the western section, Kingston for the eastern section, while Cohourg might be chosen for the final tie between the representative teams from each of the sections, for the Association Cup.

We feel confident that if some such plan as this were adopted, the game would receive the interest and patronage it deserves while, on the other hand, by bringing the students of the different colleges together, foster a more cordial spirit between them. We have simply given an outline of what we would like to see effected, and will be pleased to have the opinions of others who are interested.

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REMINISCENCES OF A B.A. OF '56.

(CONCLUDED FROM LAST NUMBER)

TWO new Professors were added to the staff in 1853.

Rev. James George, formerly minister of Scarborough, and Mr. George Weir, a distinguished graduate of Aberdeen University, both men of force and enthusiasm, who contributed much to increase the popularity of the institution. Mr. George, elevated to the dignity of D.D. by the University of Glasgow in 1850, was also appointed Vice-Principal of the College until such time as a Principal could be found, and taught, besides the subjects of his own chair of Mental and Moral Philosophy and Logic, the Divinity classes for several years. He was a man of genius and power, who left a very decided mark on every student that sat under him, although he was deficient in exact scholarship. Mr. Weir, a couple of years ago honoured by his Alma Mater with the degree of LL.D., succeeded Rev. J. Malcolm Smith as Professor of Classical Literature. Mr. Smith having moved up into the Department of Theology as Professor of Hebrew, Biblical Literature and Church History. Professor Weir possessed a singularly warm temperament, and, as the Americans would say, *enthused* all his students. He was the *beau ideal* of a teacher in the department over which he presided. His manner of communicating instruction was all the more popular that he succeeded a gentleman with whom he presented a striking contrast. Mr. Smith was a man of fastidious taste, polished to a degree, with a biting power of sarcasm which used to wither up the blunders in his class. But his elegant scholarship well fitted him for a University chair, and, as it is important that students should come into contact with a variety of styles and powers in their instructors, he filled an important sphere in the Faculty, and his premature and sudden death in 1856 was greatly deplored by all well-wishers of the College. Plants require pruning as well as stimulating.

He was in charge of the Classical chair for a part of my first session, and I can yet recall the dignity with which he carried himself on all occasions, although he was not likely to awaken enthusiasm for their studies in the breasts of the youths who sat at his feet. The students, however, all soon discovered that the great power behind the throne was the Professor of Mathematics and Natural Philosophy, who even then seemed the venerable Nestor of the University. His great attainments and knowledge of matters academical naturally gave him great influence, and the young men found that Euclid and Algebra and Trigonometry had to be prepared, whatever else was neglected, as failure in Dr. Williamson's subjects at the final examination for B.A. was known to be fatal to a candidate's prospects.

The degree was awarded in those days wholly according to the result of a single examination, held at the close of the curriculum. The more recent plan of monthly and yearly examinations is a vast improvement upon the old system. I have yet a fearful recollection of the poor papers I gave in, even on subjects which I had fully mastered during my course, because I was physically incompetent for the ordeal, after a hard session's work, at the end of the month of April. The spring season always unman's persons of delicate constitutions; and I, as I am always sensitive to barometric changes, my brain would not respond to my will, and so my last papers were, perhaps, the worst I gave in during my entire College course.

The Societies then in existence connected with the College were "The Debating Society" and the "Missionary Association." I can find no trace of the date at which the former was organized, but I presume it was the senior society of the University. The Missionary Association was founded 1st February, 1850, and is therefore now entitled to the respect which age extorts. Both societies were then in all the vigour of youth. Kingston was at that time a more important legal centre, comparatively, than it is to-day; and as a number of graduates were then in lawyers' offices in the city, they made the Debating Society a lively institution, their great ambition being to become fluent talkers. It was my misfortune to have so offended the dignity of the Executive during my second session that I was expelled from the Society; and if the records are in existence to this day, as I presume they must be somewhere, my name will probably be found as that of the only member who was ever expelled. It happened in this wise: A regulation was passed, although I was not a party to it, fining every member that was absent from a meeting, unless he sent an excuse to the office-bearers at that meeting. Being ill I was unable to attend a particular meeting, and I sent a verbal notice by a classmate that I could not be present. My surprise and indignation were great a day or two afterwards to receive from the treasurer a demand for the amount of the fine. I explained to him the situation, but he was inexorable. I thereupon sat down and wrote my resignation of membership in the Society, saying that I could not remain connected with it, so long as it kept on its books a by-law that carried absurdity on the face of it, since the same cause that might hinder a member's presence might hinder his excuse from reaching the meeting which he was unable to attend. This bold accusation was met by a motion for my immediate expulsion, my resignation being laid under the table.

The meetings of the Missionary Association were attended, of course, mainly by theological students and those Arts students who had the Church in view. It did good work, although it had no official recognition at that time by the Synod or the Presbyteries. That recognition it obtained for its missionaries in 1860, however, during my occupancy of the President's office.

In the session 1854-55 a Gaelic Debating Society was organized, with a view to cultivating the language of Ossian. It had but a brief career. My knowledge of the language was rather limited, and as I could not speak it, although understanding its colloquial phrases, I was on one occasion placed in rather a ridiculous situation. All the speakers were needed on the floor of the house, and the Society resolved to utilize me by putting me in the chair. I was able to follow the arguments of the speakers fairly well, but when it fell to me to sum up the debate and render my decision there was infinite merriment over my attempts to make myself understood in the language of Eden.

The Alma Mater Society came into being later. It was the result of a correspondence which the writer had with ex-students on a matter of common interest. Mr. J. M. Machar, who had returned from Germany, gave great assistance in shaping the organization, his knowledge of continental College societies being of much service to the Committee, consisting for the most part of graduates resident in Kingston at the time, who had set to work to frame a constitution. I was Chairman of the Committee, and the original draft of the constitution and by-laws will be found in my handwriting. The most important feature aimed at in originating the society, making it a medium of communication between the ex-students and the University, has, however, been lost sight of. The guarantee for this, provided in the Constitution at first, that the President should not be a resident of Kingston, was removed as soon as the organizers of the society ceased active connection with it, and it has become a student's society, pure and simple, really filling the place occupied by the old Debating Society, which became defunct as the local and literary feature of the Alma Mater Society became prominent. The same tendency, that I see complained of yet, that of the medicos voting like a flock of sheep, was illustrated in the first election. The nominee of the theologues and arts' students, for the most part, was Rev. J. H. Mackerras, afterwards the beloved Professor of Classics; but Mr. William Mattice, M.P. for Cornwall, was run in opposition to him, and was elected by the overpowering vote of the disciples of Aesculapius, only one medical vote being cast for Mackerras by the gentleman who seconded his nomination, according to a promise previously made. Mattice's election proved to be a mistake, and the society afterwards made amends by choosing Mr. Mackerras, who amply justified the confidence reposed in him, and reflected lustre on the society.

❖ MEETINGS. ❖

MISSIONARY ASSOCIATION.

THIS Association held its fortnightly meeting in Divinity Hall, on Saturday, 28th ult. Amongst other business a committee was appointed to take steps for the liquidation of the existing debt of the Association.

Interesting reports of mission work were read by Messrs. Steele, Cameron and McLaren, the two first mentioned having been employed during the past summer in the Muskoka district, and the latter in the North-West.

READING ROOM.

A MEETING of the curators of the reading room was lately held, and arrangements completed for furnishing a full complement of periodicals, daily and weekly newspapers, &c., to the files of the reading-room. The latter are now kept in good order, and contain the latest and best contributions to popular literature. The magazines are supplied by the Faculty, and the newspapers from contributions received from the students. Mr. A. Givan is Chairman of the Committee; Mr. L. Perrin, Secretary, and Mr. J. C. Anderson, Treasurer. Mr. C. L. Herald remains Permanent Curator.

Y. M. C. A.

THE regular monthly business meeting of the Y. M. C. A. was held on 21st January. Mr. A. McLaren, the Corresponding Secretary, wished to resign, but was induced to hold office until the annual meeting. The Treasurer reported on the financial state of the Association. There were \$10 on hand, but there was yet to be paid debts to the amount of \$18. It is believed that the Association will be free from debt in a short time. One very noticeable feature of the meeting was the scant attendance. A larger number might reasonably be expected to put in an appearance.

ALMA MATER SOCIETY.

A REGULAR meeting of this Society was held on Saturday evening, the 21st January. In the absence of the President the chair was occupied by Vice-President Hay. A lively discussion ensued on the advisability of limiting the number of speakers at the debates. It was decided to limit the number to three on each side, the rule to continue in force long enough to test it fairly. The debate for the evening was then proceeded with, the subject being: Which had the greater influence on mankind, eloquence or wealth. After listening to the various arguments advanced in support of each side, the chairman decided that the root of all evil had a more potent influence than eloquence.

On Saturday evening, the 28th January, the usual meeting of the Society took place. A new feature was introduced at this meeting, the debate being prefaced by a couple of readings given by members of the Society. Mr. A. Shortt and Mr. Milne, of the freshman class, were the readers of the evening. Considerable interest centered in the debate, as it had been announced that the speakers (three on each side) would be well prepared. The subject was a popular one, viz., Manhood suffrage vs. property qualification. The affirmative was ably sustained by Mr. John Herald, M.A., who had for supporters Messrs. Shanks and A. McLeod. The negative side of the question received due justice at the hands of Messrs. R. W. Shannon, M.A., (leader), Gandier and G. F. Henderson. Good speeches were delivered on both sides, and it was gener-

ally conceded that the plan of limiting the speakers to three on each side was a success.

The chairman, Mr. A. McLachlan, gave his decision in favor of the negative.

UNIVERSITY SERMON.

THE University Preacher on the 20th January, was Rev. Canon Baldwin, of Montreal. He chose for his text, Daniel ii. 34.

"A stone was cut out without hands."

It is one of the remarkable effects in this wondrous creation of God that there is an apparent neglect of order, and that apparent neglect traverses space; and yet the more we contemplate it the more do we find that all is order and symmetry. We look at the sky and note that there are many stars and seemingly without arrangement. But the more we look at them the more are we convinced that there is no disorder, and that all are moving in heavenly regularity. It is thus with the Bible. We look at the grandest truths of revelation and we do not find them drawn up in order like one of our modern books of theology. The truths of the bible are like the grains of gold found in Australia or California, they lie here and there; now a nugget worth untold thousands, then but a speck, but gold everywhere. And so we spell out divine truth by the light of divine wisdom and the infinite teachings of the spirit. The bible is as a temple. We must take off the shoes upon our feet, we must bow the head, and, entering the sacred place of God, pray, "O Lord, that which I know not teach Thou me." No other light can bring out these truths; no human skill or learning can exhibit the grand doctrines which lie there for the eternal edification of the soul. There are three great truths brought out in the bible—the history of the Jewish commonwealth, the history of the Gentile government, and the history of the Christian Church. Wherever we go we find something concerning these three great polities. They do not seem to be separated, rather that they overlap each other. They revolve around a centre; they are never disintegrated; their motion is like the planets around the sun. The centre of the Bible, as the centre of all time, is the figure and person of the Lord Jesus Christ. It was not his (the preacher's) intention to dwell upon the subject of prophecy, to linger upon those themes which might arise from a careful consideration of the text in its connection with the book of Daniel, but on the work of Christ and His redemption of man. He found that all is connected with the stone referred to in the text. The Church is built upon the foundation which is Christ; it is built upon the apostles and prophets, Jesus Christ himself being the chief corner-stone. As regards the Jewish commonwealth, where the Church rests it stumbled; and the Gentile government is crushed by the stone being driven against it. Three ideas are prominently advanced—the foundation of rest, the stumbling, and the execution of God's decrees.

I. The foundation. It conveyed a central figure of rest. We cannot have rest until we know it is in Christ. Take one of these planets for instance. Dislocate it from its present position and make it independent of the system of which it now forms a part and the only effect of such an aberration would be that it would plunge violently against some other orb producing disorder and confusion everywhere. Never could it rest until brought back again. It is thus with us all. No matter how favored, how endowed with genius, so long as we are separated, not united like the planets to the central sun, we must plunge against one thing after another and find no peace, no rest. Until we revolve around Him in heavenly

symmetry there can be no quiet. The world may pay its homage, we may climb to the dazzling heights of our ambition and stand peerless among our fellowmen, but there will be no rest for the spirit that knows not Christ. He pointed to how the central truth is to be taken into the heart, and how we are to know what the rest is whose foundation is Christ. The first great fact is the impotency of the means to the object that is to be desired. Look at the Lord's parting from His disciples. They gathered around Him and asked one of those tell-tale questions we meet with, "Wilt thou at this time restore the kingdom of Israel?" They thought of an earthly crown, the symbol of royalty, as the power earnestly to be sought. His kingdom was not earthly, however; no carnal weapon ever glittered in the spiritual armoury; his power was to be established by simple declaration, involving in many cases persecution, in some death, but above all by testimonies. And how strange these testimonies! They were not arguments, not deep analytical reasonings, not subtle debates, but the proclamation of God that it was His purpose to save man through the infinite sacrifice of Jesus Christ. Standing amidst the dislocated foundations of the world, and looking down upon suffering humanity, he uttered the eternal words, "This is the will of Him that sent me; it is my Father's will," and he who hears and heeds the royal, kindly, declaration, from the lips of the Son of God, may seek and find everlasting life. "And I will raise them up at the last day," saith the Lord. These utterances were weak in the eyes of men, backed by no exhibition of power, yet they triumphed. If to-day comparisons be drawn between the past and present we will be humiliated by the efforts of men to supplant Christian institutions by something more congenial to their feeling and flattering to their prejudices. To-day when people lament over their failures is it not too often the case that they forget the simplicity of the original? Could the Church in the early ages come forth and speak to them, could they listen again to the proto-martyr Stephen and the sainted dead of centuries ago, and were the question asked, "Is this simple declaration of Christ sufficient?" with a thousand voices united as one they would answer, "Yes, a thousand times, yes. We worshipped in the catacombs by the light of a torch; you in stately churches. We were hunted like partridges on the mountain; you are the honored of the earth. We represented weakness; you represent the power of the day. We went forth and saw the truth prevail and nations brought into obedience; here it is to-day the only means of effecting a reconciliation with Christ." Then, too, there is grandeur in the bible in its reference to a personal friend. Failure in the old Jewish system arose from the centre being icy. A man cannot be drawn to that which is cold. We may electrify an audience, but we cannot unite a people upon something that is an ideal, nothing more. In going to a strange place there is nothing more welcome than a personal friend, one whose heart is in sympathy with that of the stranger. Go into an hospital, to a bed of sickness, and the most touching impression is made in the character of a friend. Go to him who is heart-broken, with all his prosperity shattered at his feet, sitting alone and gazing at the white ashes of sorrow, and we can only touch him by showing the power of a living friendship. And so is the gospel of Jesus Christ revealed to man. We cannot follow Christ in power; the mind is lost in contemplating the wondrous scenes depicted in the Apocalypse; but there is something we can sympathize with; it is the fact that this Testament reveals a personal friend. Young men, said he, when you feel deserted, broken-hearted, all wrong, that a thousand evils rush against you, remember that you have a friend of whom no power can deprive you. You can go to your room, kneel down, clasp the hallowed feet of a living Christ, look in the calm loving eyes and

know that the heart that throbs with the being of God sympathizes with your poor troubled spirit. You can rise and say, "Oh, though the fig tree shall not blossom yet shall I trust in Him, have confidence in Him, and rest in His love." Then there is the power of a personal Spirit. When in England he had visited many of the palaces and noted their splendour, (that of Chatsworth in particular.) He followed a guide, and did not see what was not shown him. And if we would know the Bible we must know it by something more than human study. Choose God as guide and He will lead into the light. Until the Spirit shows us Christ we cannot know the Bible. The Spirit, we are told, testifies of Christ. There are three things which the Spirit is: the seal, the unction, and the pledge. In saying this he pointed to the testimony of the Holy Ghost. It is that which shows the divinity of the whole Bible. This divinity, sent with the Holy Ghost, testifies to the power of the death of Christ. When the soul, burdened with sin, cries out for help, the Spirit does not point to some moment of time in the coming future, but back to Christ upon the cross, and says, "Behold the Lamb that taketh away the sin of the world" and "with His stripes ye are healed." Then there is rest. It is only such when based upon the completeness of Christ's work, and the Spirit bears testimony to the fulness and efficaciousness of the sacrifice. With rest comes peace. There may be days of sorrow and trouble, but our names will be written among the number of those eternally saved.

11. The stumbling. The stone cut out without hands was to Israel a cause for stumbling. In the synagogues of New York, Boston, London, Berlin, Vienna, the Jews read the sublimest passages of the Old Testament. The truths which electrify us, which directed millions of weary feet across the swelling Jordan finding rest in the eternal home, they stumble over and fail to grasp. Their cause for stumbling he would not discuss, but there were three things which occurred to his mind. (1) The stumbling of science. He had not a word to say against science, because science must be true. It must be a limited that a thousand truths may be brought forward and at the same time young men have their doubts on the subject of revelation. This comes alike from the depravity of our own hearts, and from the temptations of Satan. He desired to supply a specific for them all. Take out a person at noon-day whose sight is going and ask him to look towards the sun, and if he cannot see it, one need not take him out at midnight to stare at the stars. If he cannot see the eternal sun, in all his majesty, he cannot see a lesser luminary. There have been men who tried to put aside the bible, who rejected revelation, and yet stood abashed before the calm dignity of the Son of God. All who know Christ take the light from Him. Thus the knowledge of the bible will be as the rising of the sun. It will touch one point, then another, first the highest peak, then lower objects, and at last a flood of sunshine pours upon the plain below so we can see the tiniest of objects. (2) There is another kind of doubting, that which comes from the unwilling heart to receive Him. The devil endeavors to distract everyone who is piously inclined. We are told that even in the Sanhedrim there were those who desired to acknowledge Christ, but on account of the Jews would not do so openly. Another thought occurs—one's own unworthiness. There is such a wealth of love in God's name that nothing but penitence is needed. It is good to hear one say he is lost, since they knew that Christ came to save the lost. We have to bring not health but sickness, not richness but poverty; to revolve around the centre who came to give infinite satisfaction for us. (3) The stumbling that comes from the world. He knew something of college life, of the injury of a sneer, of the haughtiness of a cold cynicism which harrows the feelings and makes deep wounds. He asked

them to ignore these sneers, to choose Christ, to stand out from the world. He did not know why Christ tarried, but he knew the Saviour was coming, that the time is short, that believers will be gathered from the world and be separate in union with Christ. Stumbling is a matter of choice. What may be offensive to one may be the power of a mighty life to another. What the Jews stumbled at was a source of life to the Apostle Paul. What one student may pass with haughtiness and an ill-concealed sneer another may take up and find it the beginning of a life that knows its consummation only in the infinitudes of eternity itself.

111. The execution of the choice. When we look at the Bible we find that Christ is invested with universal power, that all crowns and dominions shall serve Him. "His dominions shall be from sea to sea, and from the river unto the end of the earth." He could not follow it, but he knew that Christ shall reign and sit upon the cycle of the earth. It may be that people shall rise up against Him, that a thousand efforts may be made to dethrone Him, but He must reign. A choice should now be made. To-day He is the lamb; by-and-bye He shall be the lion of the tribe of Judah. In the Isle of Wight is one of the most beautiful little castles in which the traveler is shown the room where the unfortunate daughter of King Charles was incarcerated. It is related that after the world turned its back upon her, the door was opened one day and she was seen sitting with her head bent forward upon a book. She was approached, and then it was learned that her spirit had fled. Her pale finger pointed to the text, "Come unto me all ye that labour and are heavy laden and I will give you rest." She found no rest in this pitiless world, no rest for her young spirit. What she found not here she found in Christ. A ship was wrecked at sea and every soul on board perished. All was lost except a clock, which rolled on the restless beach. A glance at it showed when the ship went down. The clock that shows when the ship went down may find its parallel with us. It is just at such a moment that the living Saviour is proclaimed to all. You toss your young head and say "Enough." Let us remember that if Christ be not followed, if the infinite love of the Lord Jesus be not accepted, there remaineth no more offering for sin.

PERSONAL.

NELSONVILLE, Manitoba, contains at least two Queen's men, of whose success we are glad to learn, the Rev. A. H. Cameron and Mr. J. B. McLaren, M.A. The former has decided to go still further west, and will hereafter be found in Turtle Mountain. On leaving the Nelsonville congregation he was given a gold watch and some presents as a send off. Mr. McLaren is doing a thriving law and agency business.

MR. A. NUGENT, B.A., '76, goes to Dunnville, Ont., as headmaster of the High School there. He has been teaching mathematics in Woodstock High School.

DE NOBIS NOBILIBUS.

WE would suggest that the Convocation Hall Choir be enlarged, and that regular practices be held. For a chorus of male voices the singing is fine, but we can see nothing to prevent further improvement, except indifference on the part of the members.

THE University Preacher on Sunday 22nd ult., was Rev. J. C. Smith, B.D., '80, of Guelph.

Two professors and two students are among the most enthusiastic members of the Curling Club this year. None of them are poor players, either.

NATURAL SCIENCE.—Prof. "Mr. C., how may the class Metazoa be divided?" Mr. C. "It may be divided into several divisions." (Applause.)

At a meeting of the fourth year students held on the 7th inst., Mr. J. K. O'Reilly was elected Valedictorian of the Class. Although Mr. O'Reilly entered with the class of '81, he was obliged by ill-health in the early part of his course to fall behind a year, and as a consequence will graduate with '82. He will make an able valedictorian.

WHERE IS THE CONCURSUS?—The students in a certain boarding house have several times been annoyed by another student, who calls on the widow landlady and makes so much noise talking and fooling that study is next to impossible by students on the second flat, and, to add to his audacity, he on one of his visits brought a companion with him, because there is also in the same house a spinster. He must verily expect to be fearless in the spring or the court must attend to his case. On his latest visit it is said that he was helped on with his overcoat and was urged to call often.

DURIO.—The cold spell the wily Ian Ila Iv shutteth up tight every damper and door of the coal stove in the hall and goeth to bed right early. And then it is that the philosophical student stealthily descendeth to the hall below, and openeth them all up, for he does not believe in being frozen.

In the morning the woman gets up and comes down as though a railway engine was trying to come up from the attic to warm herself and finds the fire dead out, and then begins a racket which to a person in bed seems stars. This begins about half-past five and lasts till breakfast time, when the students make a bee line for College to get thawed out.

A LARGE party of students skated down the river to Gananoque on Saturday, 28th January. The ice being good the trip was much enjoyed. Some of the party received a wetting, without, however, any serious results. The return trip was made by rail.

A CERTAIN freshman, who hails from a rural district, was overheard the other day relating his experience since coming to College. He was talking to a chum, and with tender solicitude for his friend's welfare he was heard to remark in a stage whisper, "Come and board at ———'s. You have no idea how we're treated there. It's like a tea-meeting every day."

❖EXCHANGES.❖

WE are rather tired of criticising our contemporaries. So last week we sent to our friend Nibs our "pile of exchanges," with a note that he was to read them and pass criticism on the cover of each. In the course of a few days the "pile" was returned liberally besmeared with comments. Thinking that our readers may care to hear the opinions of our very intellectual conferees on these papers we set them forth. With his innate gallantry Nibs has evidently reviewed the ladies' papers first—and thinks that the four of these on our exchange list, the *Portfolio*, *Sunbeam*, *Lussell Leaves* and *Hellmuth World*, are very praiseworthy for the good taste and cleverness displayed in their management. He also thinks that if the literary articles in these papers are written by the pupils them-

selves, they are to be congratulated on their literary ability.

Viewed collectively he marks as distinctively "first-class" the *Harvard Crimson*, *Yale Record*, *Columbia Spectator*, *Lehigh Burr*, *Williams Atheneum*, *Trinity Tablet*, *Rutger's Targum*, *Student Life* and *Varsity*. (For our own part we think this list could be enlarged, but we are not at present giving our own opinion.) The *Scholastic* is marked "Probably of great benefit to the students of its own college, but appears to be too much the organ of the authorities." He says the editor of the *Presbyterian College Journal* makes a "mistake in trying to throw a halo of glory about those mentioned personally."

The *Niagara Index* is labelled, "The literary department of this paper I take to be better than the average run of such departments in college papers, the exchange column in places shows a fair amount of wit, but smacks too strongly of the 'smart boy.'" On the *Dalhousie Gazette* is written, "This paper, the *Argosy* and the *King's College Record* appear to me to represent three creeds as depicted in the 'Creeds of the Bells.' The latter (the *Record*) I would prefer to read in a dim religious chapel to show music."

A la Victorianna is marked "too bumptious." The *Archangel Nibs* thinks should be framed, while on the *Oborlin Review* is the interrogation, "Did you get this out of a tract repository?"

❖COLLEGE WORLD.❖

HARVARD COLLEGE was named after John Harvard, who, in 1638, left to the college £779 and a library of over 300 books. Williams College was named after Colonel Ephraim Williams, a soldier of the old French war. Dartmouth College was named after Lord Dartmouth, who subscribed a large amount and was president of the first board of trustees. Brown University received its name from Hon. Nicholas Brown, who was a graduate, and endowed the college very largely. Columbia College was called King's College till the close of the war for independence, when it was named Columbia. Bowdoin was named after Governor Bowdoin, of Maine. Yale College was named after Elihu Yale, who made liberal donations to it. Colby University was named after Mr. Colby, of Boston, who gave \$50,000 to the college in 1866. Dickinson College was named after Hon. John Dickinson. He made a very liberal donation to the college and was president of the board of trustees for a number of years. Cornell University was named after Ezra Cornell, its founder.—*Ex.*

YALE boasts of the oldest literary society in the United States, the date of the organization being 1768.

THE Oxford cap is now worn at Princeton, Williams, Amherst, Trinity, University of the City of New York, Brown University, University of Kansas, Columbia, and Pennsylvania College.—*Ex. W. and Y.*

It is said there is a movement afoot among the Germans in the United States for the erection of a native university, on the model of that at Berlin. Milwaukee is mentioned as the proposed seat of such university.—*Ex.*

Four Egyptians have entered Illinois College this year, and four Choctaws, Roanoke.

THE Yale *News* advocates making editing a college paper equivalent to an optional study.

BON MOTS.

WHY do girls kiss each other, while boys do not?
Because girls have nothing better to kiss and the
boys have.—*Yale News*.

FULL many a maid has toyed with kerosene.
And sailed to glory in a gorgeous glare;
Full many a man has poked at glycerine,
And flown promiscuous through the desert air.—*Ex*

MATTER-OF-FACT Freshman to go-as-you-please Fresh-
man on the morning of the Physics examinations—Say,
Ned, got this down pretty fine?

Go-as-you-please Freshman—"Well, about as fine as I
could get it, and still have it legible," as he shook out a
little piece of cardboard from his coat-sleeve.

ANXIOUS Mamma (to impressionable Junior, who has
asked her daughter to go out riding) "Thank you very
much, Mr. X., but you know I have to be so very partic-
ular, and I make it a rule that my daughter shall never go
out with students."

Impressionable Student: "But you know that I'm not
much of a student." Tableau (Fact).—*Ex*.

WANTED

Aragh! ye cats, your voices lift
And give us sample screams;
Come, do your very moonlight best
As if to banish dreams.

Ye howlets of the wierd, wild woods,
We too would hear your voices,
The very best of what you have
In your whole line of noises.

Ye porkers erst, in Berkshire bred,
Up! nasalize a psalm!
While in the intervals we hear
The bleating of the lamb.

And in the presence of the host,
We press our urgent plea,
For yelp of puppy, whelp and hound,
And cur of low degree.

Hark, noblest of the race of brutes,
Don't tell us nay, but neigh,
And after that your les-son ends,
Ah, won't your kinsman bray?

Most vocal of the bovine gens,
May we express a hope,
That you will choke yourself for us,
With just enough of rope?

In short won't all the kind of beasts,
Responsive voices yield,
Such notes as vex the night or day
In forest or in field.

In solos and in choruses,
By two's and three's as well,
Mayhap the same will meet our case,
Ye Gods, a college yell!

—*Washington Jeffersonian*.

ADOLPHUS had just folded his arms about her. "Why,"
asked she, "am I like a well-made book?" He gave it up.
"Because I am bound in calf." The "binding" was
hastily torn off.—*Ex*.

BOARDING-HOUSE brilliancy.—"Sweets to the sweet,"
said the funny man as he handed the waiter-girl a bouquet.
"Beets to the beat," returned the girl as she pushed him
a plate of vegetables.—*Ex*.

TUTOR in Mechanics.—"If a body meet a body," Soph-
omore (in an undertone, Mechanic-ally) "Coming
through the rye."—*Yale Record*.

INSTRUCTOR in Logic, "Mr. —, what is the uni-
versal negation?" Student, "Not prepared, Sir."—*Dal-
housie Gazette*.

A SENIOR desirous of revisiting his native haunts, sent
the following despatch to his father: "Telegraph me to
come home at once, otherwise I can't come." To which
the answer immediately came: "Come home at once,
otherwise I can't come."—*Ex*.

JUST THREE.

Three tomcats, one night when the world was at rest,
Were tuning away on the garden fence;
Each sang in the measure that suited him best,
And the music they made was simply immense.
For the cat, as you know, sings its rythmical song,
From the sun's latest glow through all the night long,
Though the neighborhood all be groaning.

Three boarders were wailing and gnashing their teeth,
And hurling their furniture out of the room
With furious oaths, at the trio beneath,
Whose melody deepened the midnight's gloom,
But the cat's life is charmed, and through all the long night
They sang unalarmed amid shots left and right,
Till the people with rage were foaming.

Three cats, with a smile of content, stole away
Through the morning light, ere the sleepers came down;
Three landladies mourn and desire their pay
Of those who will never come back to the town;
For three boarders rose early to count the cost
Of the furniture they out of the window had tossed—
Then they all slid away through the gloaming.

—*Chronicle*.

DALHOUSIE boasts of a Freshman who is so short that
when he is ill he is not sure whether he is troubled with
headache or corns.

SONG.

We've heard of sighs of every size,
But naught in all Ontology,
So much the power of mind defies,
As Rational Psychology.

Fresh: "May I have the pleasure?" Miss Society:
"Oui." Fresh: "What does 'we' mean?" Miss S.:
"O, U, and I."

He—"May I call you revenge?"

She—"Why?"

He—"Because 'Revenge is sweet.'"

She—"Certainly you may, provided you let me call you

'Vengeance!'"

He—"And why would you call me 'Vengeance?'"

She—"Because 'Vengeance is mine.'"

—*Spectator*.